أثر الأذكار الشرعية في طرد الهم و الغم

The Effect of the Legislated Statements of Remembrance in Repelling Grief and Anxiety



By: Shaykh 'Abdur-Razzaaq ibn 'Abdul-Muhsin Al-Badr

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.

2. Hajj & refinement of Souls,

3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen رَحِمَهُ ٱللَّهُ (May Allâh have mercy upon him).
4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibn Qayyum (May Allâh have mercy upon him).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).
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7. Explanation of the book "Fusuul: Biography of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) By Ibn Katheer (May Allâh have mercy upon him).
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1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allâh preserve him.

2. Al-‘Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
3. Al-‘Allamah Shaykh Muhammad Bin Saleh Al-‘Uthaymeen—may Allâh have mercy upon him.
4. Shaykh ‘Ali Nasir Faqeehi—may Allâh preserve him.

INTRODUCTION

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Indeed all the praise is for Allaah; we praise Him. We seek His Aid. We seek His forgiveness. We repent to Him. We seek refuge with Allaah from the evil of ourselves and the evil of our actions. He whom Allaah guides there is none to misguide and he whom He causes to stray there is no guidance for him. I testify that none has the right to be worshipped except Allaah. He is One without partners, and I testify that Muhammad is His slave and Messenger; may prayers and peace be upon him, his family members and companions altogether. As to proceed:

From that which is known is that between this life and the Hereafter the individual may experience some adversities and some afflictions may befall him. He may be tried with some painful things that will cause him distress and cause heartache and cause a tight feeling within his heart. Perhaps it will bring about for him a lot of sadness, grief, and anxiety.

This sadness or pain, which afflicts the heart, is either connected to past affairs, or it is connected to future affairs, or it is connected to the current affair of the person.

Perhaps the person reflects upon affairs which have passed and things which have missed him, so he feels pain and sadness due to that. Perhaps the pain, which afflicts his heart, is connected to future affairs, so that he fears things which are eminent that he expects to occur. Perhaps the pain is connected to the current state of the person; such as a calamity that has befallen him or descended upon him, so he is distressed due to it. Due to this the scholars say:

"If the pain, which afflicts the heart, is connected with something from the past then it is sadness. If it is connected with something from the future, then it is anxiety. If it is connected to the current condition of the person, then it is grief."

These three: Sadness, anxiety, and grief, are all pains which come to the heart. Moreover, when they come to the heart of the person they cause him to be irritable, make him lose sleep, and they cause him stress. His appearance, when they are present (upon him) is not the same. This is to the point that you can read this in the faces of some.

You may meet one of your friends and without him speaking to you, you say to him:

"What's wrong; I see you to be distressed or sad or that you are suffering from anxiety..."

This is without him even speaking to you. That is since his pain is apparent upon his face; especially if it is severe upon him.

For they are affairs, which afflict the individual due to various reasons and circumstances in this life.

Upon investigation into the path to remedy them and striving to repel and remove them from one's heart, we find that the people vary greatly in this regard, and they turn, in trying to remedy them, to various directions. However, there is no remedy, nor medicine, nor any healing, or peace, except in truly returning to Allaah the Majestic and High.

Returning to Allaah and remembering Him, magnifying Him, cultivating the heart upon His Tawheed and Eemaan in Him, truly taking refuge with Allaah, displaying neediness for Him and submissiveness to Him and dejectedness before Him, Glorified be He, will cause (the grief) to vanish, and nothing from it will remain.

Remembrance is the contentment of the hearts and the solace for the souls; it is the remover of grief and anxiety as Allaah the Majestic and High, has said:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ
ٱلْقُلُوبُ ﴿٢٨﴾ ﴾

"Those who believe (in the Oneness of Allaah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allaah, Verily, in the remembrance of Allaah do hearts find rest." [1]

So the contentment of the heart and the removal of its grief, anxiety, and sadness lies within the remembrance of Allaah and magnifying Him and cultivating the heart upon *Eemaan* in Him, the Mighty and Majestic. Based upon this, remembrance (of Allaah) is the healing, and it is the medicine.

There has come from the Prophet ﷺ a number of supplications with which he, may the prayers, and peace from Allaah be upon him, directs the one who is afflicted with stress or grief strikes him or anxiety befalls him, to seeking relief by way of them and that one memorize them and that one use them to remove

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[1] Ar-Ra'd [13:28]

that which he finds with him and to get rid of his pain, grief, and anxiety.

A number of Ahadeeth have come in this regard which the people of knowledge have reported in the books of Hadeeth. I will cite a delightful amount and a blessed selection of these magnificent supplications and statements of remembrance which have been affirmed from the Prophet ﷺ and that which it is legislated for the Muslim to say when grief, stress, sadness, and the likes afflict him.

SOME AHADITH REGARDING SADNESS AND GRIEF

Al-Bukhaaree and Muslim narrated in their Saheehs on the authority of Ibn 'Abbaas, may Allaah be pleased with them, that the Prophet ﷺ used to say when distressed:

لَا إِلَـهَ إِلَّا اللهُ الْـعَـظِـيمُ الْـحَـلِـيـمُ ، لَا إِلَـهَ إِلَّا اللهُ رَبُّ الْـعَـرْشِ الْـعَـظِـيـمِ ، لَا إِلَـهَ إِلَّا اللهُ رَبُّ الـسَّـمَـاوَاتِ وَ رَبُّ الْـعَـرْشِ الْـكَـرِيـمِ .

Laa Ilaha Illa-Allaah Al-'Adheem Al-Haleem; Laa Ilaha Illa-Allaah Rabb Al-'Arsh Al-'Adheem; Laa Ilaha Illa-Allaah Rabb As-Samaawaati wa Rabb Al-'Arsh Al-Kareem.

"None has the right to be worshipped except Allaah, the Magnificent, the Forbearing. None has the right to be worshipped except Allaah the Lord of the Great Throne. None has the right to be worshipped except Allaah, the Lord of the heavens and the Lord of the Noble Throne." [2]

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[2] Al-Bukhaaree no. 6346 and Muslim no. 2703

Aboo Daawud narrates in his Sunan on the authority of Asmaa' bint 'Umays, may Allaah be pleased with her, that she said:

Allaah's Messenger ﷺ said to me:

أَلَا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ ؟ تَقُولِينَ : اللهُ اللهُ رَبِّي ، لَا أُشْرِكُ بِهِ شَيْئًا

"Shall I not teach you some words to say when distressed? You should say: 'Allaah, Allaah; (he is) my Lord. I do not associate anything with Him." [3]

Aboo Daawud reported in his Sunan on the authority of Aboo Bakrah ﷺ, may Allaah be pleased with him, that the Prophet ﷺ said:

دَعَوَاتُ الْمَكْرُوبِ :

اللَّهُمَّ رَحْمَتَكَ أَرْجُو ، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ

The supplication of the distress one is:

[3] Aboo Daawud no. 1525 and Ibn Maajah no. 3882. Al-Albaanee graded it as Saheeh in his book *"Saheeh At-Targheeb"* no. 1824

'Allaahumma Rahmataka Arjoo, Falaa Takilnee Ilaa Nafsee Tarfata 'Ayn; wa Aslih Lee Sha'nee Kullahu; Laa Ilaha Illa-Anta.

"O Allaah, Your Mercy I hope for; so do not entrust me to myself for (even) the twinkling of an eye; and rectify my entire affair. None has the right to be worshipped except You." [4]

At-Tirmidhee narrated in his Sunan on the authority of Sa'd ibn Aboo Waqqaas ﷺ, may Allaah be pleased with him, that the Prophet ﷺ said:

دَعْـوَةُ ذِي الـنُّـونِ ، إِذْ دَعَـا وَ هُـوَ فِـي بَـطْـنِ الْـحُـوتِ :

لَا إِلَـهَ إِلَّا أَنْـتَ سُـبْـحَـانَـكَ إِنِّـي كُـنْـتُ مِـنَ الـظَّـالِـمِـيـنَ ؛

فَـإِنَّـهُ لَـمْ يَـدْعُ بِـهَـا رَجُـلٌ مُـسْـلِـمٌ فِـي شَـيْءٍ قَـطُّ إِلَّا اسْـتَـجَـابَ اللهُ لَـهُ

The supplication of Dhun-Noon (i.e. Yoonus) when he supplicated from within the belly of the fish was:

'Laa Ilaha Illa-Anta; Subhaanaka; Innee Kuntu minadh-Dhaalimeen.'

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[4] Aboo Daawud no. 5090. Al-Albaanee graded it as Hasan in *Saheeh Al-Jaami'* no. 3388

(None has the right to be worshipped except You; Glory be unto You. Indeed I have been from the wrongdoers.) No Muslim man supplicates with it regarding anything except that Allaah will respond to him.[5]

These four Ahadeeth are great, and they are authentic and affirmed from the Prophet ﷺ; within them is the treatment for the stress which befalls the person and the medicine for anxiety, sadness, and grief.

By Allaah, Whom none has the right to be worshipped except Him, if the person says them, contemplating upon their meaning and actualizing that which they necessitate, then there will never remain within his heart (even) and atoms weight of grief. For they are a beneficial (type of) medicine; a blessed treatment; a healing for that which is within the breasts. However, when the Muslim says these statements of remembrance, he needs to reflect upon their meaning and know what they indicate. (He must actualize their objective.

The scholars say:

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[5] At-Tirmidhee no. 3505; Al-Albaanee graded it as Saheeh in *Saheeh Al-Jaami'* no. 3383

إِنَّ الْإِتْيَانَ بِالْأَذْكَارِ الْمَأْثُورَةِ وَ الدَّعَوَاتِ الْمَشْرُوعَةِ بِدُونِ عِلْمٍ بِالْمَعْنَى وَ تَفَقُّهٍ فِي الدَّلَالَةِ ضَعِيفُ التَّأْثِيرِ ، قَلِيلُ الْفَائِدَةِ .

"Saying the reported statements of remembrance and the legislated supplications without knowledge of the meaning and comprehension of what they indicate has a weak effect and a scanty amount of benefit."

Due to this we are in need of having understanding in our remembrance of Allaah the Mighty and Majestic. Many of us say the legislated statements of remembrance and are diligent in doing so; however, do not stop to reflect upon that which they indicate! Therefore, they have a weak effect upon him.

If we had stopped to reflect upon these four statements which the Prophet ﷺ reported that they are a treatment for stress, then we would have found that they all have one thing in common. It is the actualization of *At-Tawheed*; for which the servant was created and brought into existence to actualize; *At-Tawheed* which is to make the worship purely for Allaah, and to make the obedience purely for Him, the Glorified and High. It is a sanctuary for the person in his distress and all of his grief and anxiety.

There is no removal for grief and anxiety except when the servant actualizes *At-Tawheed* and turns to Allaah for refuge and makes his religion pure for Allaah the Blessed and High.

THE HADEETH OF IBN 'ABBAAS

Reflect, my brother reader, along with me upon the meaning of the four statements of remembrance:

Firstly: The Hadeeth of Ibn 'Abbaas wherein the Prophet ﷺ says in times of distress:

لَا إِلَـهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَـهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَـهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَ رَبُّ الْعَرْشِ الْكَرِيمِ .

Laa Ilaha Illa-Allaah Al-'Adheem Al-Haleem; Laa Ilaha Illa-Allaah Rabb Al-'Arsh Al-'Adheem; Laa Ilaha Illa-Allaah Rabb As-Samaawaati wa Rabb Al-'Arsh Al-Kareem.

"None has the right to be worshipped except Allaah, the Magnificent, the Forbearing. None has the right to be worshipped except Allaah the Lord of the Great Throne. None has the right to be worshipped except Allaah, the Lord of the heavens and the Lord of the Noble Throne."

When the distress one says this blessed statement of remembrance reflecting upon its meaning and contemplates upon that which it indicates:

لَا إِلَـهَ إِلَّا اللهُ

(None has the right to be worshipped except Allaah) He is reminded of the *Tawheed* of Allaah and that he was only created for the purpose of *At-Tawheed*; he was brought into existence in order to actualize that which لَا إِلَـهَ إِلَّا الله (None has the right to be worshipped except Allaah) indicates; to preoccupy his heart, time, and life with لَا إِلَـهَ إِلَّا الله . He was created for this purpose. Due to this it is befitting thatلَا إِلَـهَ إِلَّا الله be the greatest concern of the person and the most important thing to him the most with which he busies himself; and the greatest thing the person inclines to; and his upmost concern. For he was not created except for the purpose of it. He was not brought into existence except to actualize it; so it is the objective of the creation and the basis for the existence of mankind.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

"And I (Allaah) created not the Jinn and humans except they should worship Me (Alone)." [6]

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[6] Adh-Dhariyat [51:56]

Allaah has not created them except for the purpose of (actualizing): لَا إِلَـهَ إِلَّا اللهُ, and it means: making the worship purely for Allaah and making the religion purely for Him.

None has the right to be worshipped except Allaah means: There is no true object of worship except Allaah. It contains a negation and an affirmation; a negation of worship from everything besides Allaah and an affirmation of worship, in every sense, for Allaah Alone.

So the one who says,

لَا إِلَـهَ إِلَّا اللهُ

Does not ask except Allaah; he does not seek help from any except Allaah; he does not seek refuge with any except Allaah; he does not rely upon any except Allaah; he does not put (total) trust in any except Allaah, and he does not seek healing for his grief, anxiety, and sadness except from Allaah. So he says:

لَا إِلَـهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ

'None has the right to be worshipped except Allaah, the Magnificent, the Forbearing.'

He calls to mind the magnificence of Allaah, and that Allaah the Mighty and Majestic is Great and

Exalted; He is the Most High the Most Great. So he calls to mind the greatness of Allaah; the perfection of His Strength; the perfection of His Power; and His full encompassment of His Creation, Glorified and Exalted be He; and that He is not incapable of anything in the heavens and the earth; and he calls to mind His Forbearance; Mighty and Majestic be He.

Then he says:

لَا إِلَـهَ إِلَّا اللهُ رَبُّ الْـعَـرْشِ الْـعَـظِـيـمِ ، لَا إِلَـهَ إِلَّا اللهُ رَبُّ السَّـمَـاوَاتِ وَ رَبُّ الْـعَـرْشِ الْـكَـرِيـمِ .

'None has the right to be worshipped except Allaah the Lord of the Great Throne. None has the right to be worshipped except Allaah, the Lord of the heavens and the Lord of the Noble Throne'

So he calls to mind Allaah's creation of the Throne. That is the greatest and most expansive of the creation. Due to this, it is described in this statement of remembrance as being "magnificent" and it is described and being "noble". Nobility (here) is expansiveness. The Throne is the most expansive and greatest of the creation. So he calls to mind the greatness of Allaah by reflecting upon the greatness of his creation which the Lord, Mighty and Majestic be He, has brought into existence.

Then he calls to mind Allaah's Creation of the heavens and Allaah's creation of the earth. He calls to mind these lofty meanings, and he repeats these words and preoccupies his heart with them, and he submerges his heart within them. So they are what he is preoccupied with. Hence, what remnant of grief, anxiety, or sadness will remain as long as the heart is preoccupied with that?!

Due to this, we benefit from this supplication and other than it that the treatment for grief and anxiety is the *Tawheed* of Allaah; remembering Allaah and absolving Allaah (of all imperfections); and taking refuge with Allaah. This is the treatment.

THE HADEETH OF ASMAA' BINT 'UMAYS

In the Hadeeth of Asmaa' bint 'Umays, may Allaah be pleased with her, he said:

أَلَا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ ؟

"Shall I not teach you some words to say when distressed?"

This, from him ﷺ, was inciting her towards that which was beneficial and making her long for it. So when her hearts began to desire that, he taught her, saying:

تَقُولِينَ : اللهُ اللهُ رَبِّي ، لَا أُشْرِكُ بِهِ شَيْئًا

Say: 'Allaah, Allaah; (he is) my Lord. I do not associate anything with Him.'

This is a treatment for grief.

اللهُ اللهُ رَبِّي ، لَا أُشْرِكُ بِهِ شَيْئًا

'Allaah, Allaah; (He is) my Lord. I do not associate anything with Him.'

The first mention of: ***'Allaah...'*** is the subject (of the sentence). The second (mention) is a

linguistic emphasis for it, due to the greatness of the affair and the magnificence of the status (of Allaah); and it is the *Tawheed* of Allaah and making the religion purely for Him.

'Allaah, Allaah...' Repeat this statement twice so that it fills the heart while reflecting upon it.

اللهُ اللهُ رَبِّـي ، لَا أُشْـرِكُ بِـهِ شَـيْـئًا

'Allaah, Allaah; (He is) my Lord...'

The meaning of: 'Allaah' is the Possessor of divinity and the Possessor of the servitude of all of His creation; the One to Who all of the various types of acts of obedience are given. Who is Allaah? Who is the true object of worship? He said: *'(He is) My Lord.'*

اللهُ رَبِّـي

'...Allaah; (He is) my Lord...'

The meaning of his statement:

اللهُ رَبِّـي

'...Allaah; (He is) my Lord...'

(The meaning of this is): *My worship, my attention, my objective, my object of refuge, my reliance, all is upon my Lord Who has created me.*

The meaning of ***'...my Lord...'*** is (as follows): The Lord is the Creator, the Provider, the Bestower, the One who controls and dictates the affairs of all of His creation. The One Who, in His hand are (all) vital affairs; the Blessed and High.

This is the meaning of the statement of Allaah the Mighty and Majestic:

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ﴾

"O mankind! Worship your Lord." [7]

لَا أُشْرِكُ بِهِ شَيْئًا

'...I do not associate anything with Him.'

This contains disassociation from polytheism. So the treatment for grief is sincerity of *Tawheed* and disassociation from *Shirk*, by the servant placing reliance upon his Lord, the Glorified and High, in all of his calamities and all of his affairs and important matters.

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[7] Al-Baqarah [2:21]

His statement: ***'...I do not associate...'*** contains disassociation from Shirk. Shirk is making something other than Allaah to be equal with Him in anything from that which is specific to the Lord, the Mighty and Majestic; whether in Lordship, Divinity, or Names and Attributes.

لَا أُشْرِكُ بِهِ شَيْئًا

'...I do not associate anything with Him.'

'...anything...' Here, this word is indefinite within the context of the negation; so it is general. Meaning: I do not associate anything with Him at all; (whether) anything small or large; minute or enormous. So this contains disassociation from all Shirk.

So when the Muslim says this great statement the stress leaves him; because his heart is preoccupied with the greatest of affairs and the most obligatory of obligations; the loftiest of objectives and the greatest of goals; and that it the *Tawheed* of Allaah.

So there will not remain within him any place for anxiety because one is preoccupied with *Tawheed* and *Eemaan* and Sincerity for the Magnificent Lord, Glorified and Exalted be He.

THE HADEETH OF ABOO BAKRAH

In the third Hadeeth, the Hadeeth of Aboo Bakrah ﷺ, may Allaah be pleased with him, he ﷺ said:

دَعَـوَاتُ الْـمَـكْـرُوبِ :

اللَّـهُـمَّ رَحْـمَـتَـكَ أَرْجُـو ، فَـلَا تَـكِـلْـنِـي إِلَـى نَـفْـسِـي طَـرْفَـةَ عَـيْـنٍ ، وَ أَصْـلِـحْ لِـي شَـأْنِـي كُـلَّـهُ ، لَا إِلَـهَ إِلَّا أَنْـتَ

The supplication of the distress one is:

'Allaahumma Rahmataka Arjoo, Falaa Takilnee Ilaa Nafsee Tarfata 'Ayn; wa Aslih Lee Sha'nee Kullahu; Laa Ilaha Illa-Anta.

(O Allaah, Your Mercy I hope for; so do not entrust me to myself for (even) the twinkling of an eye; and rectify my entire affair. None has the right to be worshipped except You.)

How great is it in terms of supplication?!

اللَّـهُـمَّ رَحْـمَـتَـكَ أَرْجُـو

'O Allaah, Your Mercy I hope for…'

Meaning: ***'Your Mercy alone, O Allaah; I do not hope for the mercy of anyone besides You.'*** This contains sincerity and it contains *Tawheed.*

رَحْمَتَكَ أَرْجُو

'...Your Mercy I hope for...'

The original phrase would read: ***'I hope for Your Mercy...'*** Here, the object precedes the doer of the action to display restriction.

This is the quality of the believers. Allaah the Exalted has said,

﴿ أُولَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ وَيَرۡجُونَ
رَحۡمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورٗا ﴿٥٧﴾ ﴾

"Those whom they call upon [like 'Eesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they ['Eesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!" [8]

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88 Al-Isra [17:57]

So he begins his supplication to repel stress which has afflicted him with this expression of *Tawheed*:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو

'O Allaah, Your Mercy I hope for…'

Meaning: *I hope for Mercy from You and I seek it from You; I do not seek it from anyone besides You.*

فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

'…so do not entrust me to myself for (even) the twinkling of an eye…'

This contains a display of the slave's complete need for Allaah the Mighty and Majestic in every single moment and every single place. So you are in need of Allaah, even to blink one's eye. You are in need of Allaah the Mighty and Majestic in all of your affairs. You are not self-sufficient of you Lord. As for Allaah, He is self-sufficient of you in every way while you are in need of Him in every way. Due to this you say:

فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

'…so do not entrust me to myself for (even) the twinkling of an eye…'

If Allaah was to entrust you to yourself, even for one moment, then you would be lost and go astray. He whom is entrusted to himself is lost. He who is entrusted to other than Allaah is lost. Due to this, from the bounty of Allaah upon you is that He does not entrust you except to Him; because if He entrusts you to Him, Glorified and Exalted be He, then he has entrusted you to strength, might, power, and authority.

﴿ أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ﴾

"Is not Allaah Sufficient for His slave?" [9]

﴿ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾

"And whosoever puts his trust in Allaah, then He will suffice him." [10]

﴿ حَسْبِيَ ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ٣٨ ﴾

"Sufficient for me is Allaah; in Him those who trust (i.e. Believers) must put their trust." [11]

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[9] Az-Zumar [39:36]
[10] At-Talaq [65:3]
[11] Az-Zumar [39:38]

So when you put your trust in Allaah you will never fear anything and everything will fear you. If you do not put your trust upon Allaah then Allaah will cause you to fear everything; to the point that that which you trust in from the created beings, you will be entrusted to it. Thus, it will be a reason for your loss and destruction. As has come within the Hadeeth that the Prophet ﷺ said:

مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللهُ لَهُ ، وَمَنْ تَعَلَّقَ وَدْعَةً فَلَا وَدَعَ اللهُ لَهُ

"Whoever wears an amulet, may Allaah not fulfill his need, and whoever wears a seashell, may Allaah not give him peace." [12]

This is because the one who wears an amulet and wears seashells connects his heart to them, so he is lost. Whereas the Muslim does not connect his heart except to Allaah the Glorified and High, and he does not take refuge except with Allaah; and he does not rely except upon Allaah.

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[12] Ahmad reported it 3/154 as did Al-Haakim 4/240, and he graded it as Saheeh. Ibn Hibbaan also reported it in his Saheeh no. 6086 on the authority of 'Uqbah ibn 'Aamir Al-Juhanee. Al-Haythamee said (5/103): *"Ahmad reported it, as did Aboo Ya'laa and At-Tabaraanee; and the men in its chain are trustworthy."*

وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ

'...and rectify for me my entire affair...'

This contains your need for Allaah to rectify your entire affair. So your religious affair and your worldly affair and your affair in the Hereafter will not be rectified unless Allaah rectifies it for you.

Due to this, he ﷺ would say in his supplication:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَ
أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَ أَصْلِحْ لِي
آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي ، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي
فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

"O Allaah; rectify for me my religion, which contains safety for my affair. Rectify for me my Dunyaa, which contains my livelihood. Rectify for me my Hereafter to which is my return. Make life an increase for me in all good, and make death a rest for me from all evil." [13]

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[13] Muslim reported it no. 2720 on the authority of Aboo Hurayrah, may Allaah be pleased with him.

وَ أَصْـلِـحْ لِـي شَـأْنِـي كُـلَّـهُ ، لَا إِلَـهَ إِلَّا أَنْـتَ

'...and rectify for me my entire affair. None has the right to be worshipped except You.'

Then he mentioned the statement of *Tawheed*: Laa Ilaha Illa-Allaah.

Meaning: None truly has the right to be worshipped except You; there is to place of refuge except with You; none should be depended upon except You; none should be trusted in except You. None has full authority of the affairs except You. None has the right to be worshipped except You. This is from the affairs by which distress is treated.

THE HADEETH OF SA'D IBN ABOO WAQQAAS

The fourth Hadeeth; the Hadeeth of Sa'd ibn Aboo Waqqaas wherein the Prophet ﷺ said:

دَعْـوَةُ ذِي الـنُّـونِ ، إِذْ دَعَـا وَ هُـوَ فِـي بَـطْـنِ الْـحُـوتِ

فَـإِنَّـهُ لَـمْ يَـدْعُ بِـهَـا رَجُـلٌ مُـسْـلِـمٌ فِي شَـيْءٍ قَـطُّ إِلَّا اسْـتَـجَـابَ اللهُ لَـهُ

'The supplication of Dhun-Noon (i.e. Yoonus) when he supplicated from within the belly of the fish…'

Look at this (level of) distress which had befallen Yoonus, upon him be peace. The fish had swallowed him and taken him down to the depths of the ocean. Look at this great distress. (He was) within the belly of the fish and in the depths of the ocean. This was a great calamity. So there came nothing from him, upon him be peace, except that he repeated these words.

لَا إِلَـهَ إِلَّا أَنْـتَ سُـبْـحَـانَـكَ إِنِّـي كُـنْـتُ مِـنَ الـظَّـالِـمِـيـنَ ؛

'None has the right to be worshipped except You; Glory be unto You. Indeed I have been from the wrongdoers.'

He was in darkness calling out; in darkness. (He was in) the darkness of the belly of the fish; the darkness of the ocean; and the darkness of the night. He was in the depths of the ocean repeating these words.

لَا إِلَـهَ إِلَّا أَنْـتَ سُبْـحَـانَـكَ إِنِّـي كُـنْـتُ مِـنَ الـظَّـالِـمِـيـنَ ؛

'None has the right to be worshipped except You; Glory be unto You. Indeed I have been from the wrongdoers.'

This is the supplication of Dhun-Noon when he supplicated within it while in the belly of the fish. He was repeating it; so Allaah the Mighty and Majestic gave permission to the fish and commanded it to release him and He caused the squash plant to grow for him and He returned to him his health and strength after he had been in the depths of the ocean.

However, Yoonus عليه السلام, upon him be peace, said this blessed supplication while trusting in Allaah and relying upon Him and turning to Allaah for refuge, knowing that the relief from his grief was in the hand of Allaah, Glorified be He.

This statement contains four affairs:

The First Affair: *At-Tawheed.* (In his statement): *Laa Ilaha Illa-Allaah* there is the *Tawheed* of Allaah.

The Second Affair: Absolving Allaah (from imperfections). In his statement: **Subhaanaka** (Glory be unto You). The meaning of: *'Glory be unto You,'* is: I absolve You, O Allaah, from everything which does not befit You. I absolve You from deficiencies and defects. I absolve You from what the (false) describers, from the enemies of the Messengers, describe You with.

﴿ سُبۡحَٰنَ رَبِّكَ رَبِّ ٱلۡعِزَّةِ عَمَّا يَصِفُونَ ١٨٠ ﴾

"Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him!" [14]

The Third Affair: (It contains) acknowledgement of wrongdoing and shortcoming: *'Indeed I have been from the wrongdoers.'*

The Fourth Affair: Servitude to Allaah, the Glorified and High, and your acknowledgement that you are a servant of Allaah the Mighty and Majestic, and you cannot do without Allaah for the twinkling of an eye. So this contains a great treatment and a blessed cure.

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[14] As-Saffaat [37:180]

Due to this, the person is to run for refuge in all of his calamities, and in all of his instances of fright and hard times, to Allaah. None should be ran to for refuge except Allaah; in any affliction that hits him, and in any calamity that befalls him, none should be run to for refuge except Allaah.

All of the created beings and mankind together, by Allaah, have no power to do anything for you.

If Allaah wants to cause harm to you, they cannot repel it. If He wishes to have mercy upon you, then they are not able to withhold it.

﴿ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ ﴾

"Whatever of mercy (i.e. of good), Allaah may grant to mankind; none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise." [15]

[15] Fatir [35:2]

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ ﴾

"And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allaah (has created them)." Say: "Tell me then, the things that you invoke besides Allaah if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allaah; in Him those who trust (i.e. believers) must put their trust."[16]

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ ﴾

"Say (O Muhammad ﷺ): "Call unto those besides Him whom you pretend [to be gods like angels, Eesaa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity

[16] Az-Zumar [39:38]

from you nor even to shift it from you to another person."[17]

The harm which Allaah wills to befall, none can remove it nor can anyone lift it. The One who lowers, the One who raises, the One who grasps, the One who spreads, the Giver, the Withholder, the One who honors (some), the One who humiliates (others), the One in Whose Hand are all affairs. He is Allaah, the Glorified and High.

So none should be run to for refuge except Him and none should be relied upon except Him, Glorified and Exalted be He.

So these are four supplications or statements of remembrance which are affirmed within the Sunnah from the Prophet ﷺ regarding treatment for stress.

[17] Al-Isra [17:56]

ANOTHER HADEETH RELATED TO REMOVING GRIEF

There has come within another great Hadeeth which Imaam Ahmad reported in his Musnad, as did other than him, on the authority of 'Abdullaah ibn Mas'ood ﷺ, may Allaah be pleased with him, that the Prophet ﷺ said:

مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ : اللَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِي قَضَاؤُكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي ، إِلَّا أَذْهَبَ اللهُ هَمَّهُ وَحُزْنَهُ وَأَبْدَلَهُ مَكَانَهُ فَرَجًا " ، قَالَ : فَقِيلَ : يَا رَسُولَ اللهِ ، أَلَّا نَتَعَلَّمُهَا ؟ قَالَ : " بَلَى ، يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمُهَا

There is no servant who experiences grief or sadness and he says:

'Allaahumma inni 'abduka ibn 'abdika ibn amatika naasiyati bi yadika, maada fiyya hukmuka, 'adlun fiyya qadaa'uka. As'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitaabika aw 'allamtahu ahadan min khalqika aw ista'tharta bihi fi 'ilm il-ghayb 'indaka an taj'al al-Qur'aan Al-'Adheem Rabee' qalbi wa noor sadri wa jalaa' huzni wa dhihaab hammi wa Ghammi

(O Allaah, I am Your slave, son of Your slave, son of Your maidservant; my forelock is in Your hand; Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Magnificent Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my grief and anxiety),' except that Allaah will take away his distress and grief, and replace it with joy." He was asked: "O Messenger of Allaah,

should we learn this?" He said: "Of course; everyone who hears it should learn it."[18]

Perhaps we have heard it many times; it has been mentioned to us within some of the sermons, or some of the lessons, or we have read it in some of the books; however, perhaps some of us are not actively trying to learn it; not in terms of memorizing it nor in terms of understanding its meaning, or in terms of saying it when grief strikes us. These are three types of negligence:

- ✓ Either the person is negligent in memorizing it; reading it, and mentioning it.

- ✓ He memorizes it, but he is negligent in understanding its meaning and pondering over that which it indicates.

- ✓ He is negligent in saying it. Grief and anxiety strike him, so he is preoccupied with many affairs. However, this blessed supplication does not occur to him.

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[18] Musnad Ahmad 1/391. Al-Albaanee graded it as Saheeh in As-Silsilah As-Saheehah no. 199. See also, in explanation of this Hadeeth: Al-Fawaa'id by Ibnul-Qayyim pg. 44

It is proper that we should call ourselves to account for it and that we should strive against ourselves to treat with it. Within this blessed supplication, he ﷺ informed that there is no slave whom grief or anxiety strikes and he says this except that Allaah will cause his anxiety and grief to vanish and place joy in its place. In another narration, it mentions:

فَرَجًا

"...relief..."

So he will replace the anxiety which covers his heart and causes pain to it and replace it with relief after the supplication; he will transform it into relaxation and after that, will come relief from Allaah the Glorified and High, for the affair which befell the person. The one who proved this to us, informed us with it, and directed us to it is the truthful one who is believed; the one who does not speak of his own desire; may Allaah's Blessings and peace be upon him. And by Allaah, this speech is indeed true. In it is relief for the one who is afflicted with grief and healing for the one who has anxiety, and acquisition of relief and actualization of joy as our Messenger ﷺ has informed.

Regarding this supplication, we are in need of three things, which I have indicated:

1.) That we memorize it.
2.) That we understand its meaning.
3.) That we use it when grief or anxiety strikes one of us.

When we reflect upon this supplication, we find that it contains four principles which are a must for treating grief and anxiety. It is a must that we reflect upon it and be diligent upon understanding it when we say this supplication.

The First Principle: Actualization of servitude to Allaah. If you want your grief to go, then actualize servitude to Allaah. Look at the actualization of servitude within this supplication. The first of that which it begins with is you actualizing servitude to Allaah. You say:

اللَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ

'O Allaah, I am Your slave, son of Your slave, son of Your maidservant...'

His statement:

إِنِّـي عَـبْـدُكَ

'I am your slave...'

Means: I am a worshipper of Yours; I worship You; I supplicate to You; I hope in You; I ask You; I rely upon You; I take refuge with You. The statement: 'I am a slave to You...' is interpreted to mean: I am a worshipper of You; I am submissive to You; You have created me; You have brought me into existence from nothingness, and You created me after I did not exist; You are the One who dictates my affairs.

إِنِّـي عَـبْـدُكَ ، وَ ابْـنُ عَـبْـدِكَ ، وَابْـنُ أَمَـتِـك

'...the son of Your slave, the son of Your maidservant...'

I am Your slave, and my father is Your slave as was his father all the way back to Adam; all of them are slaves to You. You are the One who has created them. My mother and her mother all the way up to Hawaa' (Eve) are all maidservants to You; You are the One who has brought them into existence. So I am Your slave, and I am a servant to You. I take refuge with You; I supplicate to You; I rely upon You; I relegate my

affairs to You. This is the first principle. Actualizing the servitude to Allaah.

The Second Principle: Eemaan in the Decree of Allaah and His preordainment; and that which Allaah wills is while that which He did not will is not. Due to this he said:

نَـاصِـيَـتِـي بِـيَـدِكَ ، مَـاضٍ فِـيَّ حُـكْـمُـكَ ، عَـدْلٌ فِـي قَـضَـاؤُكَ

'…my forelock is in Your hand; Your command over me is forever executed and Your decree over me is just…'

This contains *Eemaan* in the Decree and Preordainment, and that all affairs are by the Decree of Allaah and His Preordainment.

نَـاصِـيَـتِـي بِـيَـدِك

'…my forelock is in Your hand…'

The forelock is the foremost portion of the head. The forelock of every person is within the Hand of Allaah. He controls them how he wills, and He rules them with what He wishes.

﴿مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٦﴾

"There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." [19]

So the forelocks of the servants are in the Hand of Allaah and He controls them how He wills, and He decrees regarding them that which He wishes. He gives life to this one and gives death to that one. He enriches this one and makes that one poor. He gives honor to this one and disgraces that one. He makes this one ill and heals that one.

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ
وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

"Say (O Muhammad ﷺ): "O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things." [20]

So the affair is for Allaah the Glorified and High, before and after (all things). Every affair happens by the Decree of Allaah. So that which He wills,

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[19] Hud [11:56]
[20] Aali Imran [3:26]

will be and that which He did not will is not. Due to this, from the greatest of that which cures grief and anxiety is *Eemaan* in the Decree and Preordainment. For this reason, Allaah the Exalted has said:

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ﴾

No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allaah and whosoever believes in Allaah, He guides his heart.[21]

Some of the Salaf said:

هُوَ الْعَبْدُ الْمُؤْمِنُ تُصِيبُهُ الْمُصِيبَةُ ، فَيَعْلَمُ أَنَّهَا مِنْ عِنْدِ اللهِ فَيَرْضَى وَ يُسَلِّمُ .

"He is a believing slave whom a calamity befalls, and he knows that it is from Allaah, so he is pleased and submits."

Due to this, *Eemaan* in the Preordainment has a blessed effect upon the servant in giving ease to his heart and contentment to his soul. For this reason, he ﷺ said:

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[21] At-Taghabun [64:11]

عَجَبًا لِأَمْرِ الْمُؤْمِنِ ! إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ - وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ .

Amazing is the affair of the believer! For indeed his entire affair is good, and this is not the case except for the believer. If some good comes to him, he is thankful and that it good for him. If some harm befalls him, he is patient and that is good for him.' [22]

When the believer is in goodness, he knows that it is a bounty from Allaah. So he praises Allaah for it. When he is in a state of harm, he knows that the calamity is by the Decree of Allaah, the Glorified and High; and that which Allaah wills is while that which He did not will is not. So he is patient upon it.

So during the bounty he attains the reward of the thankful ones, while during the calamity, he attains the reward of the patient ones. And this is not the case except for the believer.

The Third Principle: *Eemaan* in the Names and Attributes of Allaah and seeking a means of approach to Him, Glorified and Exalted be He, by way of them. Due to this, he ﷺ said:

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[22] Muslim no. 2999

أَسْـأَلُـكَ بِـكُـلِّ اسْـمٍ هُـوَ لَـكَ ، سَـمَّـيْـتَ بِـهِ نَـفْـسَـكَ ، أَوْ عَـلَّـمْـتَـهُ أَحَـدًا مِـنْ خَـلْـقِـكَ ، أَوْ أَنْـزَلْـتَـهُ فِـي كِـتَـابِـكَ ، أَوِ اسْـتَـأْثَـرْتَ بِـهِ فِـي عِـلْـمِ الْـغَـيْـبِ عِـنْـدَكَ

I ask You by every name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You...'

So knowing the Names of Allaah and knowing His Attributes, which have come in the Book and the Sunnah, and seeking a means of approach to Allaah by way of them is from the greatest affairs by which one can remove grief and do away with anxiety. Due to this Allaah the Exalted says:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا﴾

And (all) the Most Beautiful Names belong to Allaah, so call on Him by them.[23]

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[23] Al-A'raf [7:180]

And the Most High has said:

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ ﴾

"Say (O Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): "Invoke Allaah or invoke the Most Beneficent (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." [24]

The Most High has said:

﴿ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ
﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ
ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾ ﴾

"He is Allaah, other than Whom there is Laa Ilaha Illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allaah than Whom there is Laa Ilaha Illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the

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[24] Al-Isra [17:110]

Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah! (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." [25]

Seeking a means of approach to Allaah by way of his Names and Attributes is the greatest of means and it is from the meanings of His statement, Exalted be He:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ ﴾

"O you who believe! Do your duty to Allaah and fear Him. Seek the means of approach to Him." [26]

Meaning: Seek nearness to Him by way of that which pleases Him. From that, which pleases Allaah is His servants seeking a means of approach to Him with His Names, Glorified and Exalted be He. Due to this, he ﷺ would seek a means of approach to Allaah by way of His Names; he would say when supplicating:

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[25] Al-Hashr [59:22-24]
[26] Al-Ma'idah [5:35]

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ ، وَ قُدْرَتِكَ عَلَى الْخَلْقِ

O Allaah, (I ask) by Your Knowledge of the Unseen, and Your Power over the creation...'

He would seek a means of approach to Allaah by way of His Knowledge, and he would seek a means of approach to Allaah by way of His Power.

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ ، وَ قُدْرَتِكَ عَلَى الْخَلْقِ ،
أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَ تَوَفَّنِي مَا كَانَتِ
الْوَفَاةُ خَيْرًا لِي

O Allaah, (I ask) by Your Knowledge of the Unseen, and You Power over the creation, keep me alive as long as life is good for me; and cause me to die if death is good for me.[27]

In the Qur'aan:

﴿وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ١٩﴾

[27] An-Nasaa'ee reported it no. 1305. Al-Albaanee, may Allaah have mercy upon him, graded it as Saheeh in *Saheeh Al-Jaami'* no. 1301

"...and admit me by Your Mercy among Your righteous slaves." [28]

This is seeking a means of approach to Allaah by way of His Mercy; Glorified and Exalted be He. And in the Du'a of *Al-Istikhaarah*:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ

'O Allaah, I seek Your Guidance by way of Your Knowledge, and I seek Your assistance by way of Your Power...'

This is seeking a means of approach to Allaah by way of His Knowledge and Power. For this reason, the Muslim seeks a means of approach to Allaah by way of His names and Attributes, Glorified and Exalted be He. And here is a general form of *At-Tawassul* which comprises all of the names of Allaah; those, which He has taught us from them, and those which He has not taught us.

This Hadeeth shows us that there are beautiful Names for Allaah, the knowledge of which He has kept to Himself in the knowledge of the Unseen with Him and He did not reveal them in His Book nor did He teach them to anyone from His creation. There has come within the Hadeeth regarding the Greater Intercession that when the

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[28] An-Naml [27:19]

Prophet ﷺ intercedes for the creation so that Allaah will commence with their reckoning, he said:

فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللهُ عَلَيَّ وَ يُلْهِمُنِي مِنْ مَحَامِدِهِ وَ حُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ لِأَحَدٍ قَبْلِي .

I will come under the throne and fall down prostrating to my Lord. Then Allaah will give and reveal to me from His praises and laudation that which he did not give to anyone before me.[29]

So there are Names for Allaah which He, the Glorified, has kept with Him as knowledge of the Unseen with Himself. This supplication contains seeking a means of approach to Allaah with every Name which He has named Himself with or revealed in His Book or has taught to anyone from His creation or has kept with Him as knowledge of the Unseen. In this as well is an indication that knowledge of Allaah and knowledge of His Names and knowledge of His Attributes is the greatest of affairs by which you can attain happiness in the Dunyaa and the Hereafter.

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[29] Al-Bukhaaree reported it no. 4712 as did Muslim no. 194 from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

Due to this Allaah the Exalted says:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ٢٨﴾

It is only those who have knowledge among His slaves that fear Allaah. Verily, Allaah is Almighty, Oft-Forgiving. [30]

Every time the person increases in knowledge of Allaah and His names and Attributes, he will increase in magnification of Him and drawing near to Him, and distance from disobeying Him. As some of the Salaf have said,

مَنْ كَانَ بِاللهِ أَعْرَفُ كَانَ مِنْهُ أَخْوَفُ، وَ لِعِبَادَتِهِ أَطْلَبُ ، وَ عَنْ مَعْصِيتِهِ أَبْعَدُ.

"He who has the most knowledge of Allaah will be the most fearful of Him; the most diligent in worshipping Him; and the most distant from disobeying Him."

So every time, your knowledge of Allaah increases the good in you increases.

The Fourth Principle: Due consideration to the Noble Qur'aan; reading it, reflecting upon it, and applying it. The grief have not piled up on us nor has the anxiety and depression spread within us

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[30] Fatir [35:28]

except due to our distance from the Qur'aan, Otherwise, had we been those who cling to the Qur'aan and stayed near to it reciting it as it should be recited then we would be the happiest of people. Allaah the Mighty and Majestic says:

﴿ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ ﴾

Verily, this Qur'aan guides to that which is most just and right. [31]

And He says:

﴿ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ ﴾

And it (the Qur'aan) is a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts. [32]

So the Qur'aan is a healing and medicine and guidance and an admonition and a reminder for those who will take heed. You find the person, when some things cause him pain, and he clings to the Book of Allaah and reads it pondering over it, then it will not be except a few moments and his breast will be opened and contentment will cover his heart and tranquility will flourish within him to the point that he will think that he

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[31] Al-Isra [17:9]
[32] Yunus [10:57]

does not have any problems (at all) while (in fact) he has many problems.

However, with the contentment that engulfs the person of the Qur'aan and the tranquility which descends upon him; especially if he ponders over the Qur'aan. He ﷺ said:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ الله تَعَالَى يَتْلُونَ كِتَابَ الله وَ يَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَ غَشِيَتْهُمُ الرَّحْمَةُ وَ حَفَّتْهُمُ الْمَلَائِكَةُ وَ ذَكَرَهُمُ الله فِيمَنْ عِنْدَهُ

A people do not gather in a house from the houses of Allaah, reciting His Book and studying it amongst themselves, except that tranquility descends upon them, and mercy covers them, and the angels surround them, and Allaah mentions them amongst those who are with Him.[33]

So the Qur'aan is a healing. Seeking healing by way of the Qur'aan is not that one of us should buy a Mushaf and hang it on the mantle or place it in front of the car and at the same time he

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33 Muslim reported it no. 2699 on the authority of Aboo Hurayrah, may Allaah be pleased with him.

makes *Hijrah* from the Book of Allaah; he does not recite it, nor does he ponder over it, or strive against himself to implement it. This is not seeking healing by way of the Qur'aan.

Seeking healing by way of the Qur'aan is by way of three matters:

1.) Reciting it.
2.) Pondering over it.
3.) Acting upon it.

﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ﴾

Those to whom We gave the Book recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein.[34]

The meaning of: **'They recite it as it should be recited...'** is that they recite it, and they understand its meanings and act upon that which it necessitates; and from reciting it is acting (upon it).

Reciting the Qur'aan is not merely reading it. Rather, it is a must that one act upon it. Due to this they say:

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[34] Al-Baqarah [2:121]

تَـلَا فُـلَانٌ فَـلَانًا

'So and so Talaa so and so.'

Meaning, he followed him. So it is a must that one act upon the Qur'aan. For this reason, giving due consideration to the Qur'aan, reciting it, pondering over it, and implementing it is the basis for happiness and success and the removal of grief and anxiety. Due to this, he closes this supplication with his statement:

أَنْ تَـجْـعَـلَ الْـقُـرْآنَ رَبِـيـعَ قَـلْـبِـي ، وَ نُـورَ صَـدْرِي ، وَ جَـلَاءَ
حُـزْنِـي ، وَ ذَهَـابَ هَـمِّـي وَ غَـمِّـي .

'...(I ask) that You make the Magnificent Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my grief and anxiety.'

If the Qur'aan has this status in your heart and this status within your breast; that it is the light of your breast and the life of your heart and the departure of your sorrow and a release for your grief and anxiety, then will grief and anxiety find a way into your heart? Will it have an entrance into your breast and heart? No, by Allaah! This is because it thrives with goodness, and the hearts are receptacles. So the heart, which a receptacle, if it is filled with the remembrance (of

Allaah) and the Qur'aan and cognizance of the greatness of Allaah, there will not remain for these things any place. However, if it contains weakness in *Eemaan* and weakness of remembrance (of Allaah) and the connection to Allaah, the Glorified and High, therein is weak then these affairs will find a path and a way to it. He said:

أَنْ تَـجْـعَـلَ الْـقُـرْآنَ رَبِـيـعَ قَـلْـبِـي ، وَنُـورَ صَـدْرِي

'...(I ask) that You make the Magnificent Qur'aan the Rabee' of my heart and the light of my breast...'

When he mentioned the heart he mentioned the *Rabee'* and when he mentioned the chest, he mentioned the light; because the light reflects that which is inside. The *Rabee'* is the water that reaches the plant life and nourishes it, then it causes good to spread in it. So when the Qur'aan enters into your heart it becomes like the *Rabee'* sprouting various types of flowers and various types of gardens and fruits, which there is none more fragrant and none more beautiful or better. When light spreads within your breast, your entire life becomes light and radiance. He said:

وَ جَـلَاءَ حُـزْنِـي ،

'...and a departure for my sorrow...'

Meaning: That it makes my sorrow depart and vanish, such that there does not remain anything from it, by way of the Qur'aan and seeking healing by the Qur'aan.

(Then he said):

وَ ذَهَابَ هَمِّي ، إِلَّا أَذْهَبَ اللهُ هَمَّهُ وَ حُزْنَهُ وَ أَبْدَلَهُ

مَكَانَهُ فَرَجًا

'...except that Allaah will take away his grief, and replace it with joy.'

This is the fruit.

CONCLUSION

This is a general mention of these blessed statements of remembrance and great supplications. I advise myself and my brothers to have *Taqwaa* of Allaah the Mighty and Majestic, and that we commit ourselves to the *Adhkaar* of the Prophet ﷺ and his supplications which have been narrated from him, by learning them, studying them, saying them, and applying them.

I ask Allaah the Mighty and Majestic by His beautiful Names and His lofty Attributes that he relieves all of our grief and that He relieves all of our stress and that he rectifies all of our affairs; and that he does not entrust us to ourselves even for the twinkling on an eye; and that He guides us all to a way that is straight.

And Allaah knows best.

May prayers and peace from Allaah be upon our Prophet Muhammad, his family members and companions altogether.

NOTES